CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Religious.

EXTRACTS FROM THE TRINITARIAN REVIEW.

Continued from p 97.

That Christ is "God equal with the Father," is also affirmed on the ground that the same *Divine works* are ascribed to both the Father and the Son. Our being positively told that God did these works "*by Jesus Christ*," is not admitted as an answer to the argument. Let us then see what can be done in favour of the claims of Moses. The miraculous deliverance of the Israelites from their bondage in Egypt, *was surely a Divine work;* yet this work is distinctly and repeatedly ascribed both to God and to Moses. God ascribed it to Moses, and Moses ascribed it to God. "And the Lord said unto Moses, go, get thee down, for THY people, which *thou broughtest forth* from the land of Egypt, have corrupted themselves: Ex. xxxii. 7. Here the deliverance of Israel is clearly ascribed to Moses, and the people are considered as *his* people. What more could Moses say in giving the honour of this work to God? He several times did it nearly in the same words. I might easily show that this great work is many times ascribed to Moses, and many times to God: but it is needless to multiply quotations.

The giving of the law at Sinai, was another *Divine work*. This is often ascribed to God, and the law is called the law of God. But it is equally true, that the giving of the law is ascribed to Moses, and the law is called "the law of Moses." It will not be needful to prove that God gave the law, and that it is called his law; and I shall give but a part of the evidence in favour of Moses. John says, "the *law was given by Moses;* but grace and truth came by Jesus Christ:" John i. 17. See also Acts xiii. 39. Heb. x. 28. Our Saviour himself gives this honour to Moses: "For Moses said, honour *thy father* and thy mother:" Mark vii. 10. "What did Moses command you?" Mark x. 3. "That all things must be fulfilled which were written in *the law of Moses:*" Luke xxiv. 44.—"Did not *Moses give you the law?*" John vii. 19. "That *the law of Moses* should not be broken." v. 23. Thus evident it is, that if the trinitarian argument be good, there is no want of evidence that Moses should be regarded as the God of Israel, who gave the law at Sinai.

The style of Jesus in giving commandments, has also been urged as evidence that he was the supreme God. "*I say unto you*" was the style he adopted. But Moses adopted a style not less imperative. "*I command thee; I command you.*" Such was the manner of Moses; and this we have repeated nearly forty times in the one book of Deuteronomy.

It is a truth which I am willing to admit, that Moses was careful to let the people know, that what he said and did was by God's direction and assistance. But Jesus was not less careful than Moses in this particular; yet his testimony on this point is so explained by the advocates for his supremacy as the God of Israel, as to go for nothing in respect to his personal dependence. He could say, "I can of mine own self do nothing: John v. 30. "I do nothing of myself, but as my father hath *taught* me I speak these things:" John viii. 28. Yet Trinitarians will as confidently say, that he was the self-sufficient God; that he wrought miracles and gave commandments "in his own name." Why have I not as good ground to affirm the same in favour of Moses? There is in truth as much ground for the latter as the former.

To those acquainted with the present controversy, it is well known that much pains has been taken to find something in Christ's own testimony in favour of the doctrine, that *he* was the living God, or that *he* claimed an absolute equality with the Father. You may now see a little of what might be done by a writer as much disposed to prove that Moses claimed the dignity of Jehovah.

In the 11th of Deuteronomy, Moses spake of God in the third person until he came to the 13th verse, and then said, "And it shall come to pass, if ye shall hearken diligently unto *my commandments*, which *I command you* this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that *I will give you the rain of your land in his due season—and I will send grass in thy fields*," &c.

In the same book, ch. xxix. 2. 6, we read thus: "And Moses called unto all Israel and said unto them; Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh—yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day. And *I have led you forty years in the wilderness;* your clothes are not waxen old upon you, and thy shoe has not waxen old upon thy foot; ye have not eaten bread, neither have ye drunk wine or strong drink, *that ye might know* that *I* AM THE LORD."

If any passages could be produced from the testimony of Jesus that had half the appearance of his assuming the dignity of God, which these have that Moses assumed such dignity, might we not expect to find them quoted in every attempt to prove that he is the living God? In that case, would it not be in vain to tell our trinitarian brethren that Jesus spake as the representative of God? Would they not reply—No! he spake in his own name, as Jehovah?—There is, however, nothing in the testimony of Jesus which corresponds with the manner of speaking adopted by Moses; nothing which has half the appearance of assuming the dignity of God. In no instance did his language so much as apparently imply, that his works were done, that people *might know that he was the God of Israel.* On the contrary, he taught that his miracles were performed that people *might believe that God had sent him.*

If I were disposed to support the doctrine that Moses was "God equal with the Father," I should need only to borrow the trinitarian mode of reasoning to accomplish the purpose, as fairly as it ever has been proved that Jesus is such a person. I should say, that Moses was "truly God and truly man;" that "some things were spoken by him and of him *as God*, and other things *as man.*" Should objections be made on the ground of his praying to God, his owning that God sent him, &c.; these things, I should say, respected him as a man; that as man he was dependent: or that, although he was God, yet he had consented to act in a subordinate office as Mediator. Nor am I aware of a single objection which could be urged, but what might be answered in the very manner in which Trinitarians answer the objections to the "supreme Deity of Christ." And I may venture to add, that I can produce much more from the writings of Moses, in which he apparently assumed the dignity of God, than ever has been, or ever can be produced from the testimony of Jesus in favour of the trinitarian view of his character.

Let any candid and judicious Trinitarian sit down and write an answer to the arguments in favour of the proper Deity of Moses; then apply the same reasoning to his own arguments in favour of the proper Deity of Christ; and it is believed he will renounce them all as fallacious and inconclusive.

The use which would have been made of the facts, had our Saviour adopted the manner of Moses, we may naturally infer from the use which has been made of one of his observations. On a certain occasion he said, "I and my Father are one;" plainly importing that his Father, who "is greater than all," was united in the same cause with him for the protection of his sheep. See John x. 29, 30. Yet how constantly have these *six words* been detached from their connexion, and adduced as *proof* that the Father and Son are "one God, one Divine Being!" and that, too, by men acquainted with the Greek language, and who, if they would allow themselves to reflect, would *know* that the original does not admit of such a construction!

This same Jesus, who said "I and my Father are one," also prayed to God in this manner—"Holy Father, keep through thine own name those whom thou hast given me, that *they* may BE ONE AS WE ARE." This petition respected the apostles; but Jesus did not stop here, he added—"Neither pray I for these alone, but for them also which shall believe on me through their word, that *they all* may BE ONE, as thou, Father, art in me, and I in thee, that they also may BE ONE IN US—that they may BE ONE, EVEN AS WE ARE ONE:" John, xvii, 11—20, 21, 22. If by the words "I and my Father are one," Christ meant that he and his Father were "one God, one Divine Being," did he not pray that the Father, the Son, the apostles, and *all believers* in him, might become "one God"—"one individual Being"? Did he not certainly pray that all who should become believers in him might *be one in him, and in the Father, even as he and the Father "are one"?*—"How many persons" will there be "in the God-head," when the prayer of Christ shall be answered?

The following account of a controversy which is now existing between different classes of Universalists among us, is taken from the "Christian Repository," a periodical work published at Woodstock, (Vt.)

AN APPEAL TO THE PUBLIC.

It has sometime been a fact of notoriety, that a difference of sentiment exists among those who are denominated Universalists, in the United States, on the subject of a future retribution. One party believe, that all human suffering is bounded by death, and the other, that it extends beyond death. Notwithstanding this difference, it has generally been thought to be for the interest of the common cause, to remain as one body, and concentrate their influence and exertions against the popular error of endless misery. But, at length, this difference of sentiment began to wear a more alarming and imposing aspect. The party who hold that all misery is confined to this life, seemed to attach a greater importance to their peculiar sentiment, and were wont to dwell upon it in their public discourses, and this too, on Conventional occasions, and when they exchanged desks with their brethren who differed from them on this subject. At last, a controversy broke out in several periodical works, edited by Universalists. In the Boston Universalist Magazine, in particular, the contest was something serious, and bid fair, as was thought by many, to terminate in bitterness and animosity. Seeing this disagreeable indication of things, the writer of this appeal associated with some of his ministering brethren, who agree with him in the belief of a future disciplinary punishment, and resolved on a method, which was thought probable to put an end to the controversy, and preserve peace and harmony in the order. It was agreed that the writer of this appeal should write and publish in the Universalist Magazine certain proposals, whereby, if they were accepted by the other party, the controversy might be brought to a speedy and amicable termination. This scheme was soon put into effect, and the following terms, under the signature of "*Restorationist*," were published in the Magazine, for March 16th, 1822, viz:

"1. That a brief statement of the evidence that all misery is confined to this life, be written by one who believes in that doctrine, and published in the Magazine, and that we will engage a similar communication, in proof that misery will extend beyond death.*

2. That both these communications shall be lodged in the hands of the editor of the Magazine before either is published, so that no alterations may be made in them afterwards, by reference one to the other.

3. That both these communications shall be submitted to the public to draw their own conclusions, without any controversial replies on either side."

On the appearance of these proposals in the Magazine, a contest arose about the nature and design of them, and this controversy was closed by a refusal of the editors of the Magazine to publish any thing more on the subject. The consequence of this was, that "Restorationist" changed his signature, and wrote under the name of "Lover of Truth." His communication, however, was not published, though it was made the subject of some editorial remarks, of which "Lover of Truth" complains in a second communication, which was likewise rejected.

These events led to the publication of the following statement, in the Repository for December, 1822.

TO THE WORLD.

The writer of this, and several of his brethren, who agree with him in opinion, have long viewed, with deep regret, the *modern corruption* of the genuine doctrine of *the restoration of all men;* and this corruption appearing to be seated and growing among the order of Universalists in the United States, and believing that it is a great hindrance to the reception and spread of the truth, as well as detrimental to the morals of the community, consider it as a duty which they owe to God, their own consciences, and their fellow-creatures to publish to the world the following declaration:

1. "That, in our opinion, the doctrine of universal salvation, at the commencement of a future state, and that of the final restoration of all men by Jesus Christ, through faith and repentance, are distinct and different doctrines, and are incapable of being reconciled together."

2. "That we consider the former doctrine to be subversive of a just sense of our accountability to God, and the proper distinction between virtue and vice; and, consequently, lessens the motives to virtue, and gives force to the temptations of sin."

EXPLANATORY REMARKS.

The first article supposes a difference between the two systems in the *method* or *means* of salvation. The principle on which the doctrine of immediate universal salvation is founded, as far as we can learn from its advocates, is the native and essentially immaculate nature of the soul. The suffering of the soul wholly arises and is dependent on its *union* with its present body, and when that is dislodged, it is, of its essential nature, free from all pollution and suffering. This is no new theory, as it was embraced by many ancient heathen philosophers. Now, it requires no great capacity to perceive, that this doctrine sets aside the scheme of salvation by *Christ.* I here speak of our eternal salvation after death. Christ may, to be sure, be the means of doing considerable good to a number of mankind in this world, by his instructions, &c.; but, as it respects their future state, his office, as a Mediator, has no relation. They are necessarily happy from their very nature. In our opinion, therefore, this doctrine sets aside the great scheme of salvation by Christ.

It is also easy to be seen, that this doctrine leaves out the means of *faith* and *repentance*, as requisites for the possession and enjoyment of salvation. Those who die impenitent are immediately introduced into a state of perfect happiness and glory, not because they were previously prepared by the exercise of faith and repentance, but from the very nature of their existence, which will not admit any suffering. To talk of their exercising faith and repentance after death, and when they have come into the actual possession of their native glory, would be altogether absurd, as well as tacitly to give up the principle on which their salvation is predicated.

I need not here add, that the Bible knows of no method of salvation only by *Christ*, and through the means of *faith* and *repentance.*—This is *our* only ground and hope of salvation. Hence the conclusion, that the doctrine of immediate universal salvation, and that which *we* advocate, are distinct systems, and incapable of being reconciled together.

The second article is expressive of *our* opinion of the doctrine of immediate universal salvation. *We* believe that mankind are accountable to God for all their actions, and will be punished for all those which are sinful, here or hereafter. We believe that this fact is demonstrated by the Bible and universal experience. Now, the above stated doctrine we conceive to be inconsistent with this. By *that* we are taught, that men who die in the actual perpetration of crimes, immediately enter a state of absolute happiness, and, consequently, they are not rendered accountable, at least, for *all* their sins. If they are punished for their sins, *generally*, through life, they are not punished for the *last.* Thus we think that this doctrine is subversive of a *just* sense of our accountability to God.

The proper distinction between virtue and vice, consists in a just reward of the one, and the punishment of the other. This retribution, at least, in many cases, as we have seen, does not take place in this world. Therefore, the doctrine in question, which admits all characters alike to heaven, at death, is subversive of a just distinction between virtue and vice.

That this doctrine lessens the motives to virtue, is very apparent. For, on *our* scheme, virtue not only has the promise of all the pleasure which attends the way of well-doing here, but distinguished rewards beyond death.—There can be no question, therefore, but that the motives to virtue are much greater and stronger on *our* scheme, than on that which teaches that all the reward of virtue is limited to this life.

That the doctrine of immediate universal salvation gives force to the temptations of sin, we think is evident from a moment's reflection. The robber may go forth in his wicked designs of plunder and murder, and rest assured that, if he loses his life in one of his adventures, he shall immediately be beyond the reach of all punishment, and enjoy perfect happiness.—The man in trouble may end his sorrows by suicide, and instantly reach the pure abodes of heavenly felicity. If it be not certain that such a doctrine as this, gives force to the temptations of sin, there is no moral certainty upon any subject whatever.

These brief remarks are no more than what the explanation of our declaration required, and with these we are willing to submit it to an impartial public. But, if it be necessary, we are willing to go further in our justification. If this should be attacked in any public journals, we shall expect the editors of such journals will have the politeness to offer their columns for its defence.

We make this solemn declaration of our views in the fear of God, and with a humble hope that it may subserve the interest of truth.

Signed, by the request and in behalf of others, JACOB WOOD.

** "It is understood that this evidence will be both positive and negative. That is, each party shall have a right to anticipate the contrary arguments, and refute them."*

THE WORLD.

What is the world, even to those who love it, who are intoxicated with its pleasures, and who cannot live without it? The world! it is a perpetual servitude, where no one lives by himself alone, and where, if we strive to be happy, we must kiss its fetters and love its bondage. The world! it is a daily revolution of events which create, in succession, in the mind of its partisans, the most violent passions, bitter hatreds, odious perplexities, devouring jealousies, and grievous chagrins. The world! it is a place of malediction, where pleasures themselves carry with them their troubles and afflictions. In the world there is nothing lasting; nor fortunes the most affluent—nor characters the most exalted—nor favours the most enviable. Men pass their lives in agitations, projects, and schemes; always ready to deceive, or trying to avoid deception; always eager and active to profit by the retirement, disgrace, or death of their competitors; always occupied with their fears or their hopes; always discontented with the present, and anxious about the future; never tranquil, doing every thing for repose, and removing further from it. Vanity, ambition, vengeance, luxury, avarice—these are virtues she knows and esteems.

In the world, integrity passes for simplicity; and dissimulations are meritorious. Interests the most vile, arm brother against brother, and break all the ties of blood and friendship; and it is this base motive which produces our hatreds and attachments. The wants and misfortunes of a neighbour find only indifference and insensibility, when we can neglect him without loss, or be recompensed for our assistance. If we could look into two different parts of the world—if we could enter into the secret detail of anxieties and inquietudes—if we could pierce the outward appearance which offer to our eyes only joy, pleasure, pomp, and magnificence, how different would we find it from what it appears! We should see it destitute of happiness—the father at variance with the child—the husband with the wife; and, the antipathies, the jealousies, the murmurs, and the

eternal dissensions of families. We should see friendships broken by suspicions, by interests, and caprices; unions the most endearing dissolved by incontinency; relations the most tender, destroyed by hatred and perfidy; fortunes the most affluent producing more vexation than happiness; places the most honourable not giving satisfaction, but creating desire for higher advancement; each one complaining of his lot, and the most elevated not the most happy.

Massillon.

Perhaps no one thing has done more disservice to Christianity, than the unskilfulness and fanaticism of some of its defenders; who trample under foot, and set at defiance, Reason, Grammar, Logic, Language, Criticism, and Christian Antiquity. *Jortin.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY, FEBRUARY 7, 1823.

In our last, we made some remarks upon a communication signed OSGOOD, in relation to the services before *The Howard Benevolent Society*. We intimated at the close of those remarks that we might on another occasion notice two other subjects alluded to in that Communication: viz. the apathy and apparent want of attention in Congregationalists, during their public devotional services; and, also, "the head-long driving from the church to the *Sunday Exchange*, (the Post-Office and Mechants' Hall.")

In relation to the first of these subjects, it is extremely difficult to learn how far the complaint is well-founded. It is true, indeed, that if a man be found staring about the house, frequently changing his position, and preserving a general air of indifference and inattention, we have a right to conclude that he is not joining in the devotions. But a man may be very devout and spiritual in his mental exercises, and yet manifest much less appearance of it than another man who is really much less engaged in the devotions. We doubt not, however, that there is just ground for much complaint on this subject, in many, perhaps in all of our churches, though we would hope less, than one who had been accustomed to worship where a form of prayer is used, would be likely to imagine. But listlessness and indevotion is not confined to any class of worshippers, or mode of worship. A man may *read* his prayers with much apparent solemnity and fervour, without possessing any thing of the spirit of devotion, and whilst his affections are on other objects. We doubt not the devout and pious Episcopalian has often lamented the same appearance of indevotion in his fellow-worshippers, which our correspondent laments among Congregationalists. There are more or less in every worshipping assembly, of whatever denomination, who meet without any settled purpose, and probably without feeling at all conscious that they have any other duties to perform in church than that of filling their accustomed seat. The man whose entire affections are for six days engrossed with the cares and gains of the world—and the gay and thoughtless young man and young woman, who have been taught at home but little or nothing of religious duty—these (and such there are in all christian assemblies) can hardly be expected, under whatever circumstances, to engage with much interest or devotion in the public services of the house of God. Besides, good men, from various causes, have more of a spirit of devotion at one time than at another; and the religious services are conducted at one time in a manner better adapted to nourish devotional feelings than at another. How to remedy the evil justly complained of, is an important question.

It seems to us that this evil arises, in a great degree, from a defect in early education. Let the young mind be early accustomed to religious duties; let them be rendered pleasant and interesting till habits of devotion are formed, and the young pupil is qualified to feel the influence of the high motives of *duty;* and much of the evil complained of will no longer exist. But it is replied, and no doubt justly, that but few parents are qualified to superintend successfully this important part of the education of the young. The father is much abroad, and complains that he can find no time for imparting these instructions; or, which is too often the case, he is quite indifferent, if not wholly opposed to every thing of the kind; and the mother is gay and volatile, and equally disinclined to the duty. Her own education was deficient. Having never formed a habit of devotion herself, she has no taste for the duty, and is but poorly qualified, even if inclined, to hold it forth in that interesting and cheerful light which shall recommend it to others, and particularly to the young.

This leads us to feel sensibly the importance of a more strict attention to this department of female education. We have much reason to congratulate ourselves on the great and increasing advantages for education, which the females of the present day enjoy; yet we fear there is reason to complain that in very many of our schools the *useful* is too much sacrificed to the *showy*, and that in most of them the cultivation of the religious affections, and the formation of a religious character are in a great degree overlooked.—When the mothers of the present generation reflect that the character of the generation to come will receive its whole texture and colouring from them, how deeply must they feel the importance and duties of their condition!

But there are other means of preventing this listlessness and inattention during the public devotions. Let these exercises be more appropriate, as well as shorter than they frequently are; and to render this improvement more certain and more general, perhaps it might be deemed expedient that there be a suitable number and variety of well-composed and appropriate prayers prepared and adopted by the Congregational Churches. This might not fully remedy, though we doubt not it would lessen the evil.

So far as the evil exists in Episcopal churches, we would, with proper deference, inquire (for we know nothing that could hinder such an arrangement *in this country*) whether by increasing the number of prayers, and re-modelling the public service, they might not give to it a variety which would keep alive the devotional feelings of the worshippers.

These helps, and these means of giving propriety and fervour to our public prayers, are desirable; but, after all, very much will depend on our own religious state of mind, and our individual efforts. Let each then endeavour to impress on his own mind a just sense of the importance of the subject, and faithfully discharge his duty in relation to it, to those within his influence, and we may reasonably hope for a happy improvement in the spirituality and pleasure of our public devotions.

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. III.

The education of his children now became the favourite employment of my father. His parish was in a small and retired village, and his parishioners of that humble class, who require nothing more of their minister than an affectionate interest in their welfare, and the plainest instruction in the plainest truths. His duties as a minister, therefore, were not burdensome, and afforded him ample time for the superintendance of his children's education—He was a man of excellent understanding, and admirable love of learning; and well do I remember how delightful he made those years of instruction, by orally communicating the various knowledge with which his mind was full.—It was the dear wish of his heart, that I should follow him in the ministerial profession; and while he strove to give me settled principles of religion and habitual devotion, he strove zealously also to store my mind with every variety of knowledge that could adorn and strengthen it. He had a great abhorrence of an ill-educated ministry; and kept me from college till I was eighteen, with the express design of teaching me many things which he thought I could not learn there. Though at the same time, I doubt not, he was influenced by the wish to gratify himself by so pleasant an occupation of his lonely and widowed time.

As the time approached when I was to go to college, it became necessary to provide some additional means for supporting me there. A country minister may manage with his children at home pretty well, for they may aid him in his little farm. But it is not so easy to support them abroad. It was consequently necessary that I should try to earn something for myself. A school was found for me in a town thirty miles distant, and I left home in November, to spend the winter in this new and anxious employment. My little wardrobe and a few books were tied together in a handkerchief, and slung over my shoulder with a stick, and so I trudged along, as many greater men have done beside.

This winter was an important one to me, as it left its traces upon my whole after life.—I was a very bashful young man, wholly unaccustomed to the society of men, and exceedingly ignorant of the world. Great, therefore, were the sufferings I endured, both in school, and out of school. I was anxious, from principle, to do my duty; but from timidity and inexperience, failed to give perfect satisfaction. My own anxiety exaggerated my deficiency, to my own view, and often did I wet my pillow with the tears that were wrung from my oppressed heart. Such trials, however, did me good, as they helped me in learning to face the world, and cast me more exclusively on my religious convictions for support and happiness. I have always found that seasons of removal to strange places and new duties, have been those in which my faith and sense of duty has been most rapidly improved. When all others were strangers around me, I went the more frequently to God, as a father, and accustomed friend.

But what I remember particularly in this season, was the trial I underwent in learning the stress that was laid upon the differences among Christians. My father, as I have said before, lived in a retired village, to which the noise of the polemic world did not reach; and whose inhabitants, happy in the simplicity of good and holy lives, felt no interest in the *questions of words*, on which the faith and charity of so many are suspended. They read their Bibles, attended public worship, and lived soberly, righteously, and piously in the world.—There was nothing among them of the pride either of orthodoxy or heresy. My father held, himself, and was laborious to instil into his people, the most enlarged charity toward all. He was disgusted at the spirit of narrowness and bigotry, which he had always seen accompanying a vehement zeal for particular forms of faith. He therefore rarely alluded, either in preaching or in conversation, to the differences among christians. He seldom even named the names of theological parties. And thus it happened that, strange as it may seem, I grew up almost ignorant that there were parties in religion, entirely unacquainted with their badges of distinction, and with none of that prejudice for and against names, which is often the earliest lesson in religion. It had not escaped me, in the books which fell in my way, that there had been divisions and strifes in the church; but I saw and heard nothing of them in the world around me, and I felt as if nothing of them existed.

On the evening of my arrival at my new quarters, I was greatly struck with the tone and language of my host and hostess in speaking of religion. It was different from any thing I had even heard before, and it puzzled me. Mrs. Hilson was so frequent in her scriptural allusions, and phrases of piety, as to introduce them sometimes very improperly and irreverently; but in her husband there seemed a constantly half-suppressed sneer, and disposition to throw ridicule on the subject. Both were so different from the serious, manly, intelligible, and reverent manner in which I had always seen the subject treated at home, that I was not a little perplexed to know what to think. One of the school committee, who was also deacon of the church, came in during the evening, to see the new master, and give his instructions. As I was too diffident to talk much, and the deacon had but little to say on the business of my profession, the conversation took a turn but little different from a catechetical lecture. After many common-place questions, such as an inquisitive stranger naturally puts first, deacon Lumbard inquired what were the opinions of my father. I felt ashamed not to be able to give a direct answer, and waited for him to put the question in a different shape. "I mean," said the deacon, "is he Arminian or Calvinist?" This question was hardly more intelligible to me than the former; but thinking it would never do to say I did not understand him, and feeling tolerably confident that I should speak the truth, I replied, "I believe he is an Arminian." The deacon gave a *hem!* of surprise, and walked across the room. Mrs. Hilson dropped her knitting, and fixed upon me a look of sad concern; and her husband stopped poking the fire, and turned round with a half merry stare, as if to know whether he had heard aright. I felt my face colour suddenly all over, and I thought I must have made some dreadful blunder. No one spoke for some time. At length the deacon said—"An Arminian!—we dont think much of Arminians here." The tone of his voice went to my heart, and the sound of it rung perpetually in my ears for weeks. I never had before witnessed this abhorrence of a name; and such a crowd of feelings rose within me, that I could do nothing but remain silent and confused. Mr. Hilson relieved me by saying "But, deacon, there may be some good men amongst the Arminians." "That's more than you know, or I either," said the deacon. "But you think it's possible they may be saved, don't you?" rejoined my host. "It is not promised," replied the deacon; "it is not in the covenant; and as they do not hold the true faith, they are certainly in a dangerous way. I should not expect I could be saved myself, if I was one of them." "But all things are possible with God," said Mrs. Hilson mildly. "True," said the deacon;—"and if any of his elect be in this error, he will snatch them from it before they die."

The course which conversation had thus taken, led to the statement of all the tenets of Calvinism, to which I listened with amazement, and sometimes not a little horror; for many things were so new and strange, so apparently contradictory, so repugnant to my most cherished feelings of religion, that I seemed to be in some region of romance, rather than among Christians. Of one thing I felt certain, that if I had wrongly called my father an Arminian, at least he was not a Calvinist. But what is there so much an object of horror in an Arminian;—why so difficult for him to be saved?—I was lost in the perplexity of my own thoughts.

Before the deacon went, he proposed to join the family in prayer. He first read the 8th chapter of Romans, and then poured out a long and earnest prayer, of great vehemence and minuteness, in which I was made an object of special supplication. The loudness and fervour of this act of worship, so different from the calm and subdued tone of my father, thrilled and agitated me with a new feeling—and when the deacon, as he went out, put his hand solemnly on my head, and with an affectionate emphasis, wished me God's blessing and success in my new office, I was overpowered, and burst into tears. I cannot pretend to explain my feelings. They were a chaos of confusion. I was young, every thing was novel, my situation was such as to render me uncommonly susceptible, and religion was presented to me in a form altogether new, and with something inexplicably solemn in the manners of its professors. Those who have been ever placed in a situation in any measure similar, will understand something of the feelings which kept me many hours awake that night; and will easily perceive that I could come to no conclusion, except that of writing to my father as soon as possible, to inquire what was an Arminian, and what he himself was. Being quieted by this determination, and comforted by my prayers, I at last fell asleep.

FOR THE CHRISTIAN REGISTER.

In a country where the thunders of the vatican, and the terrors of the inquisition are known only as matter of history, and where the denunciations of the pulpit are quite impotent, free inquiry will ultimately produce its desired effects. Every opinion, however consecrated by age, or sanctioned by the learned and the powerful, will be brought to the tribunal of the scriptures, and of that reason, with which the "bestower of every good and perfect gift" has seen fit to endow us, with the intention, no doubt, that it should be exercised for our improvement in knowledge, virtue, and happiness.

My object in addressing you, is to turn the attention of yourself and your correspondents to a subject of which I have thought much, and respecting which I have made some inquiry;—but which is to me, embarrassed with difficulties of which I have not yet met with a solution.

In Mathew xxviii. 9, our Saviour thus addressed his apostles—"Go ye, therefore, and teach all nations, baptizing them in the name of the Faher, and of the Son, and of the Holy Ghost."—On this command, I presume, rests the uniform practice of all christian churches. As this is a positive injunction, and one relating to an essential ceremony, and delivered too, in his ast conversation with his apostles, should we not expect that it would have been uniformly adhered to?

From an examination, however, of the Acts of the Apostles, we find that this sacrament was invariably administered in the name of our Saviour alone. There are four passages, and I believe four only, in which it is expressly mentioned in whose name the ordinance was administered. They are as follows:

Acts ii. 38—Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ.

Acts viii. 16—They were baptized in the name of the Lord Jesus.

Acts x. 48—And he commanded them to be baptized in the name of the Lord.

Acts xix. 5—When they heard this, they were baptized in the name of the Lord Jesus.

To see the commands of our Saviour, and the practice of his apostles reconciled, is the wish of a humble INQUIRER.

MR. REED—I have just received a letter from the venerable Dr. Holyoke, of Salem. It appears to have been written with his own hand; but the trembling of the hand is the only indication of old age which the letter exhibits. It displays vigour of intellect, correctness of thought, and benevolence of heart. Soon after the Massachusetts Peace Society was formed, the amiable doctor gave his name as a member. Still further to testify his ardour in the cause, his interesting letter was accompanied with TWENTY DOLLARS; five as a *donation*, and fifteen to constitute him a "MEMBER FOR LIFE."—How delightful to behold a man nearly a hundred years of age thus expressing his desire for the peace of a world which he is about to leave! N. W.

Feb. 1, 1823.

Slavery.

A law has lately been passed in South-Carolina of considerable importance to the owners of freighting vessels. It is enacted that if any vessel shall come into any port in that state, having on board any free negro or person of colour, in any capacity—either as cook, steward, mariner, or otherwise—such person shall be seized and put in *jail until the departure of the vessel*—and when the vessel is ready to sail, the captain *shall pay the expenses of his detention* and carry him away, under penalty of a fine of one thousand dollars, and two months' imprisonment.—"And [if not carried away by the captain] such free negroes or persons of colour shall be deemed and taken as absolute slaves, and *sold* in conformity to the provisions of the act passed the 20th Dec. 1820." One moiety of "the proceeds of the *sale* of all *free* negroes and persons of colour" is given to the sheriff.

With the same justice, the Legislature of Massachusetts may enact that every inhabitant of South Carolina, not having a fair complexion and rosy cheeks, who shall enter the city of Boston, shall "be seized and put in jail," or "sold as an absolute slave."—one moiety of the proceeds of the sale of such free Carolinian being given to the sheriff, to excite him to greater vigilance.

The constitution of the United States declares that "the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." But on the opinion so often advanced by some of our editors, that the state Legislatures may do any thing, and that their proceedings cannot and ought not to be revised by the Courts of the United States, in any case, the poor Carolinian would have no remedy. We say nothing of the other case, because the sufferer is only a defenceless black, or mulatto, and by the laws of God and man, is unfit to be protected any where. He, of course, must be left to his fate.

As the expression in the act is somewhat indefinite, "*free people of colour*," and may comprehend every possible shade of complexion from the negro to the olive, we should feel some apprehension for the fate of every man not positively fair. It is not certain that any thing short of blue eyes and flaxen hair will be suffered to pass, by the sheriff, who has so direct an interest in extending the words of the statute. *Ports. Jour.*

It appears by the following paragraph, that the law, whose folly and iniquity is so abundantly exposed in the above remarks, has been carried into execution.

Capt. Fanning, from Charleston, informs that the new law, respecting free negroes and persons of colour, was rigidly enforced at that port. Every vessel arriving having on board persons of this description, was visited by the officers, who immediately committed them to jail.—*Mer. Adv.*

We have here another evidence of the blessed fruits of *Slavery!* Every thing must give place to the determination that the *slaves shall be kept in ignorance.*—Not contented with the monstrous injustice of imposing enormous taxes on their own free citizens, for the crime of being black, they have taken upon themselves to enslave and imprison the free citizens of other states, who, in pursuit of their lawful enterprises, may come amongst them. Even the Constitution of

the United States must yield to the sovereign fiat of lawless cupidity.

We have certainly much cause to congratulate ourselves, and to be grateful to Heaven, that in the independence of our United States' judiciary, we have a remedy for such high-handed and extraordinary usurpations of authority in the individual states.

"My ear is pain'd,
My soul is sick of every day's report
Of wrong and outrage, with which earth is fill'd.
There is no flesh in man's obdurate heart;—
It does not feel for man; the natural bond
Of brotherhood is sever'd as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colour'd like his own; and, having power
T' enforce the wrong, for such a worthy cause,
Dooms and devotes him as his lawful prey.
* * * * *
"Thus man devotes his brother, and destroys,
And worse than all, and most to be deplor'd
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that Mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast."

RELIGIOUS INTELLIGENCE.

A Theological Seminary, under the patronag e the *New-York Baptist Education Society*, has been established at Hamilton, county of Madison. It is about equally distant from the Western line of New York on the West, and the Connecticut river on the East. We are told that there are upwards of 700 Baptist Churches scattered over this tract of country. Twenty-two young men are now under the patronage of the Society. The expenses of the Institution, last year, were about $3000. A student can obtain board, lodging and washing for one dollar per week.

The inhabitants of Hamilton have erected a stone building, 60, by 36, feet, and three stories high, and given it to the Society. About $20,000 have been subscribed to the funds of the Institution, mostly in small sums.

A number of scholarships have been endowed with one thousand dollars each. One scholar is to be supported by the annual interest of each sum.

Northern Missionary Society.

A Society known by this title has been formed in New-York state. It appears, by their Report for the year 1821, that arrangements have been made for the establishment of a mission among the Indians, at Sagan river, on the peninsula between the lakes Huron and Michigan. The population of the peninsula is estimated at 8,000. Two gentlemen had been sent on to examine the country and learn the disposition of the inhabitants. They report that a general desire was expressed by the natives to receive missionaries and instructers. The spot selected for the seat of the mission is one thousand miles from Albany; and when the inland navigation of New-York is completed, the whole distance may be travelled by water.

Methodist Missionaries.—The Methodist Missionaries on the Island of Ceylon have eleven schools, containing 436 scholars. They have recently erected two new chapels on this island. There are missionaries of this order on many of the West India Islands, who are quite successful in their labours. There is also a missionary stationed at Gibraltar, who writes that fifty members were added to their society the last year.

The following extracts from a letter lately published in the Hampshire Gazette, show that Unitarianism and the general principles of liberal christianity are rapidly spreading in many parts of our Western country, and only want the aid and countenance of a few pious and well-instructed ministers to render them the predominant principles of the religious community.

Extract of a letter from the Rev. TITUS T. BARTON, *formerly of Massachusetts, now of Overton Co. Tenn. to the Rev.* Samuel Whitman, *of Goshen, Mass.*

Hilham, Overton Co. West Tennessee, December 11, 1822.

I live in a vast moral waste. The people in the highly-favoured part of our beloved country, where you live, can form but a faint idea of the spiritual wants of their brethren in the west. In all West Tennessee there are not more than twelve or fourteen learned ministers. There is not one within sixty miles of me. I have continued to preach since I have been here, riding over this vast field, preaching every day; sometimes thirty or forty days in succession, and mostly at my own expense. There are, however, in this region, many self-made preachers, some of them, no doubt, pious, but extremely illiterate. There are a number of Methodists, Cumberland Presbyterians, and a sort of Baptists who call themselves the christian order.* By others they are called schismatics. This last sect are considerably numerous, and, so far as man can judge, real christians. Their preachers, though illiterate, are very energetic, zealous, and tolerably evangelical. They have rejected the *Room* and *Stead* doctrine—preach boldly against the doctrine of substitution—declare against the idea that the Saviour suffered any thing directly from the hand of the Father, &c.—and, from want, as I will hope, of systematic knowledge in theology, many of them seem to be leaning hard toward Unitarianism.

After becoming well acquainted with a number of these preachers, I put your "Key"† into the hands of one of them. He felt rather afraid to read it; but, with a little reluctance, at last he ventured. He soon found that your negatives respecting the atonement comported with his own sentiments. In short after keeping the book about four months, and showing or handing it to his brethren, he returned it, and made this remark: this book is second to none but the Bible.

It is my decided opinion that if from 30 to 40 copies of the "Key" could be put into the hands of that sect, it would with the blessing of heaven, be the means of preventing, perhaps thousands, from denying the Lord that bought them.

Unitarianism, since president Holley came to the west, has erected a bold front. Worcester's Bible News is circulating, and is read with avidity.

* The same sect of which we gave an account in the Register of January 3.

† A work entitled a "Key to the Bible doctrine of atonement and Justification."

The Treasurer of the American Board of Commissioners for Foreign Missions, received *Six thousand, fifty-three dollars, two cents*, between Nov. 13, and Dec. 12.

The Governor of South-Carolina has issued his Proclamation for a day of "Thanksgiving, Humiliation and Prayer," to be observed throughout the state, on the first Wednesday of February.

The Rev. Ralph Gurley, has been appointed agent for this country, of the American Colonization Society. Persons having business with him may address their letters to him, at Georgetown, D. C.

The Pope in Pennsylvania.—A curious question is now pending before the Legislature of Pennsylvania. It is the application of the trustees of St. Mary's Church, (Philadelphia) for an alteration in their charter, so as to give them the right to elect their own pastor; which power is now claimed by the bishop, and finally rests in the Pope, who, by a *legal construction* of their charter, is said to be the owner of the property in the use of the Congregation, as well as the spiritual head and ruler of the church. By the construction of the Supreme Court of that State, the Pope possesses the right to appoint the pastor, and to pay him from the funds of the congregation, in utter defiance to the will and pleasure of that congregation. Whether this procedure is compatible with liberty of conscience, or civil liberty, (says the Col. Observer,) every man can decide, by the light of his own judgment, without consulting the canons of the church, or refining upon legal sophistries and implications. The argument, however, has at last approached its proper crisis; it is now a dispute of temporal power, between the Pope and the State of Pennsylvania. Whether the property of the corporation belongs to his Holiness, in virtue of his *spiritual* power; or whether the laws of the state secure it to our citizens of that society, who are known under the title of the corporation of St. Mary's Church.

N. Y. Com. Adv.

DOMESTIC AND FOREIGN.

Gubernatorial Nominations.

Our late excellent Governor, and Lieut. Governor, having declined a re-election, it has become necessary for the citizens of the Commonwealth to direct their attention to some other candidates. We regret that the old party distinctions are still likely to be kept alive. The differences in national politics having in so great a degree subsided, we hoped that our divisions in state politics might also cease. The supporters of our late Governor have nominated as his successor, the Hon. HARRISON G. OTIS, and the Hon. DANIEL NOBLE, for Lieut. Governor. The Republicans have also nominated for these offices, the Hon. WILLIAM EUSTIS, as Governor, and the Hon. LEVI LINCOLN, as Lieut. Governor.

MASSACHUSETTS LEGISLATURE.

Our General Court is industriously employed in the business of the session. A number of subjects have been debated with much animation. Among these was the bill relative to "Public Worship," which has been postponed in the Senate, for the present session; also, the bill imposing a tax on sales at auction, which was passed.

The following bills have passed to be enacted, since Jan. 20:

An Act to incorporate the Central Universalist Society in the city of Boston.

—— To incorporate the Penitent Females Refuge in the city of Boston.

—— in addition to an act entitled an act to incorporate a Society by the name of the Massachusetts Missionary Society.

—— in addition to an act entitled an act to regulate the Fishery in Taunton Great River.

—— authorizing Samuel Crocker and others to establish a Dam across Taunton Great River.

A bill to incorporate the Boston Gas Light Company.

—— in addition to an act entitled an act to establish the First Baptist Society in Framingham.

Seventeenth Congress.

Among the bills that have excited most interest, is that relative to a new Tariff, which has been proposed for the more effectual protection of manufactures; also the bill concerning Revolutionary claims.

The bill for the occupation of Columbia River, after considerable discussion, was laid on the table. When it was afterwards moved that the House go into the consideration of the bill, the question for taking it up was taken by yeas and nays, for the purpose of ascertaining whether the House determined to decide upon it this session. The question on taking up the bill was decided by yeas and nays as follows:—*Yeas* 61, *Nays* 100.

Mr. Johnson, of Kentucky, has presented a petition in the House of Representatives in Congress for the passage of a law granting an exploring outfit for the purpose of making new discoveries in the Polar regions, in reference to the theory of Capt. Symmes, who contends that the earth is hollow, and may be entered through an opening at the North Pole.

The daily Advertiser has the following pertinent remarks in relation to this petition:—

It is mortifying to see the time of our National Legislature occupied in sustaining for a moment the proposition of a crack-brained pedant, to fit out a naval expedition for the purpose of exploring the interior of the earth. If it is intended as a joke, we cannot but regard it as a very poor one, and entirely unsuited to the dignity of the body on whom it is practised. If the proposition is a serious one, it is a gross imputation on the good sense of the House, on the part of the member who presented the petition, which one would think might be met with an instantaneous refusal to receive the petition. Nothing can be more calculated to degrade the national legislature in the eyes of foreigners than the sustaining of such nonsensical propositions.

LITERARY.

Among our advertisements our readers will observe a notice of a new School Book, entitled the "Friend of Youth." The following notice of it from the *Christian Disciple*, will we trust, sufficiently recommend it to the confidence of all Christian parents and instructers.

We cannot omit this opportunity of recommending to the christian public, and especially to instructers of youth, Dr. Worcester's late publication for the use of schools, entitled *The Friend of Youth*. It has been sent abroad with such respectable and powerful recommendations, as to render it unnecessary for us to do more than call the attention of our readers to it, by the simple statement of its design. It is intended to aid the cause of philanthropy and peace, by cherishing in the susceptible minds of children the principles and feelings of christian benevolence. It consists of a great variety of extracts in verse and prose, calculated at once to form the judgment and to effect the heart. The general adoption of such a book in our schools, must be attended with the happiest influences on the rising generation.

The second number of the *Liberal Christian*, (published at Brooklyn, Conn.) is received.—From the character of the two first numbers, we are persuaded it will be highly useful in the region where it is expected to circulate, and we sincerely wish it success.

It is announced that a work is preparing for publication in England, entitled "*Truth against Falsehood; or Facts against Fiction;* in a series of letters to Douglas, author of 'No Fiction;' by LEFEVRE."

We feel that some apology is due from us, for not having noticed the *Historical and Miscellaneous Collections*, published at Concord, by *Jacob B. Moore*. But the intrinsic merit of the work has already obtained for it a patronage which places it beyond our humble recommendation. The first number of the new series was published at the beginning of January; and the subsequent numbers will be published monthly, forming a volume of 400 pages a year, for two dollars. The cheapness, as well as the value of the collections, recommend them to general favour. *Ports. Jour.*

New Works lately published.

In New-York, the *Pioneers*, or *Sources of the Susquehannah*, a *Descriptive Tale*, by the Author of *The Spy*.

In Philadelphia, An *Expedition to the Rockey Mountains*, by Maj. Long.

In this city "The Life of James Otis, by William Tudor.

Expedition against the Pirates.—The following is a list of the vessels composing the squadron about to be sent, under the command of Com. Porter, against the pirates.

Steam Galliot Sea Gull, Com. Porter—Lieut. Comd't Wm. H. Watson. Store ship Decoy, Lieut. Comd't Lawrence Kearney. Sch. Grey Hound, Mast. Comd't John Porter. Sch. Jackal, Lieut. Comd't Thomas H. Stevens. Sch. Fox, Lieut. Comd't Wm. H. Cocke. Sch. Wild Cat, Lieut. Comd't Charles W. Skinner. Sch. Beagle, Lieut. Comd't John T. Newton. Sch. Ferret, Lieut. Comd't Samuel Henley. Sch. Terrier, Lieut. Comd't Robert M. Rose. Sch. Weazle, Lieut. Comd't Beverly Kennon. And the cutters Midge, Musquito, Sand Fly, Galley Nipper, and Gnat.

The sloop of war Peacock, Capt. Cassin, and sch. Shark, Lieut. Comd't Perry, will be attached to the squadron.

By a late arrival at Charleston, (S. C.) from Havre, intelligence from France is received to the 12th of December. There appears to be less expectation of war, between France and Spain, than there was a few weeks previously. The following extract of a letter from Havre, affords a satisfactory view of the present state of affairs.

HAVRE, DEC. 11.

"There are many *factions* at present in France, but only two *parties;* one inclined to war, and the other to peace. The king is for the pacific party. It is hoped he will have firmness enough, since he differs in so important a particular from the ultras, not only to maintain his sovereign will, but to dismiss those rash Ministers who are ready to involve France in an unreasonable war, and one so contrary to the wishes of fifteen sixteenths of the nation. Indeed, there is already a rumour of some change in the Cabinet. As a proof how firmly the people believe in the continuance of peace, vessels are daily fitting out at Havre, for Havana, the West Indies, Brazil, &c. &c.

The preparations of the French army of observation, it is thought, are intended to frighten the Spanish Cortes into a change of their Constitution, at least so far as regards the adoption of a Senate, or Upper House, as a check on their Representative body, and an additional aid to the crown.

SUMMARY.

A bill has passed the Legislature of New-York, authorising the erection of an *Exchange* in the city of New-York, that shall cost a *million* of dollars.

The rains at the south, have of late been unusually great, and the consequence has been the frequent detention of the mails, on account of the badness of the roads.

An improved lock, called the *Patent Trap Lock* has been invented by Mr. Samuel Godwin, of Philadelphia. The lock is so contrived that any key but its own being introduced into it, is made fast and cannot be removed. We are told that no lock constructed on this plan, can be used with any key but the one made expressly for it.

The Hon. Samuel Dinsmoor, and the Hon. Levi Woodbury, have been proposed as candidates for the office of Governor in New-Hampshire.

Mr. Jefferson, whose arm was lately broken, is in good health, and his arm is slowly recovering.

There are in this city ten Banks, (besides the U. S. Branch) the capital of which amounts to 7,549,500.—The bills in circulation amount to 1,460,740, and the specie in their vaults, Jan. 1, 1823, was 522,144.

Mr. Adam Ramage, of Philadelphia, has lately invented a *Proof Printing Press*, for newspaper offices. It is a portable machine of about 18 by 24 inches, and may be attached to an *imposing stone*, or placed on a table. It has been used in the office of the National Gazette, and is found to answer well its intended purpose.

The powder works of Mr. Garshe, on the Brandywine, were blown up on the 30th ult. Five or six of the hands were dangerously wounded.

MARRIED,

In this city, Mr. Samuel N. Cushing to Miss. Elizabeth S. Lincoln; Mr. Moses Hobson to Mrs. Mary Ann Badlam.

In Taunton, Mr. Allen Presbury to Miss. Mary Locke; Mr John Paul to Miss. Hannah Elliot.

In Plymouth, Mr. Francis Holmes to Miss. Lydia Wright.

In Peterborough N. H. Mr. John Cavender to Miss. Jane Smith.

DIED,

In this city, Mr. Thomas Roaf, Sen. of Newburyport, aged 57.—Miss Nancy Brown.—Mrs. Mary Archibald, aged 26; wife of Mr. George Archibald.—Mr. William Foster, aged 36; formerly of Milford, (N. H.)

In Chester (Vt.) 29th ult. Mrs. Fanny Henry, aged 30; wife of Capt. Wm. H. and daughter of Dr. Josiah Goodhue.

In Amherst (N. H.) widow Mary Hildreth, aged 70. Hon. Robert Means, aged 80.

In Bernardston, Dea. Jesse Field, aged 74.

In Newburyport, Mr. Jeremiah Noyes, aged 28.—Widow Sarah Cotton, aged 77.

In Lynn, Amos P. Alley, of the Society of Friends.

Friend of Youth.

FOR sale, at CUMMINGS & HILLIARD'S, No. 1, *Cornhill*, "THE FRIEND OF YOUTH, or a new Selection of Lessons in prose and verse, for Schools and Families, to imbue the Young with sentiments of Piety, Humanity, and Universal Benevolence. By NOAH WORCESTER, D. D.

NEW HYMN BOOK.

CUMMINGS & HILLIARD have just received *A Collection of Psalms and Hymns for Social and Private Worship*. The second stereotype edition.

Societies will be supplied with this work at 25 cents per copy, in sheets of the 18mo size, and at 37 1-2 cts. the 12mo size. Well bound in sheep at 40 cents per copy, the 18mo size; and 56 1-4 cents the 12mo size; and proportionably in any other description of binding. Any number can be had, of either or any quality of paper that may be wished.

Extract from the Notice of this work in the Christian Disciple, No. 13.

"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced into the worship of our churches in this town and vicinity."

After some remarks upon Belknap's collection, the editors observe:—

"We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change; and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extract from the Unitarian Miscellany, No. 8, *for August*, 1821.

"Few scenes in life, few states of mind or of character, can be imagined, for which may not be found in this selection an appropriate Hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties. The great variety of sources from which he has drawn, affords sufficient testimony that he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubt, that from all these sources, he has been judicious and discriminating in his selections. In the collection are contained more than one hundred Hymns which have never before been published in any collection in this country. On the whole, we consider the collection as possessing, in a very high degree, every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their own religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, vol. III. Art. 10.

"Nor do we know of a Hymn Book which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously, from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated. It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

Feb. 7.

PAXTON'S ILLUSTRATION.

CUMMINGS & HILLIARD have just received *Paxton's Illustration of the Holy Scriptures*.—1. From the Geography of the East. 2. From the Natural History of the East. 3. From the Customs of Ancient and Modern Nations; with Notes—by the Rev. Ira Chase, A. M.

To the whole is added, Carpenter's Introduction to the Geography of the New Testament; with several Maps. Feb. 7.

JOURNEYMAN PRINTER.

ONE who is a good Compositor and Pressman, may find a situation at this office for a few weeks.

APPRENTICE WANTED.

AN Intelligent Boy, of fourteen or fifteen years of age, from the country, is wanted as an apprentice at this office.

POETRY.

FOR THE CHRISTIAN REGISTER.

MR. REED—In looking over some loose papers the other day, I found the following Hymn—which I perceive, by the date, was written nine years ago. It has, therefore, been kept long enough; and I submit it to you to give it light or not, as you please.

E. Y.

THE DWELLING PLACE OF GOD.

God dwells in heaven; he rules above,
In everlasting might;
Beyond where stars their courses move,
In uncreated light.

God dwells in hell; his vengeance there
Beams through the black abode;
The realms of anguish and despair,
Confess the present God.

God dwells on earth; and all around
We view his wond'rous pow'r;
His terrors in the thunder sound,
His mercies in the show'r.

When man erects a house of pray'r,
There God resides within,
To witness every feeling there,
And pardon every sin.

But most of all, the Lord resides
Within the humble mind;
The worth that modest merit hides,
His grace is sure to find.

By pious men he may be found,
And every where ador'd;
Where'er they tread, 'tis holy ground,
A temple to the Lord.

O let *me* find thee ev'ry where,
Around me, and within;
Be every day a day of prayer,
And pure from ev'ry sin.

August 17, 1813.

MISCELLANY.

HINTS ON EARLY EDUCATION.

Fearfulness and Fortitude.

In various characters *fear* assumes *various* forms. Some children, who can brave an external danger, will sink depressed at a reproof or sneer. It is our business to guard against the inroads of fear, under every shape; for it is an infirmity, if suffered to gain the ascendency, most enslaving to the mind, and destructive to its strength and capability of enjoyment. At the same time, it is an infirmity so difficult to be overcome, and to which children are so excessively prone, that it may be doubted whether, in any branch of education, more discretion or more skill is required.

We have two objects to keep in view: the one, to secure our children from all unnecessary and imaginary fears—the other, to inspire them with that strength of mind which may enable them to meet, with patience and courage, the real and unavoidable evils of life.

For the first, there is no one who has contemplated the suffering occasioned through life, by the prevalence of needless fears, imaginary terrors, and diseased nerves, but would most earnestly desire to preserve their children from these evils. To this end, they should be, as far as possible, guarded from every thing likely to excite sudden alarm, or to terrify the imagination. In very early childhood they ought not to be startled, even at play, by sudden noises or strange appearances. Ghost stories, extraordinary dreams, and all other gloomy and mysterious tales, must, on no account, be named in their presence; nor must they hear histories of murders, robberies, sudden deaths, mad dogs, or terrible diseases. If any such occurrences are the subjects of general conversation, let them at least be prohibited in the nursery. Nor is it of less importance that we should be cautious ourselves of betraying alarm at storms, a dread of the dark, or a fear and disgust at animals. The stricter vigilance, in these respects, is required, because, by a casual indiscretion on our part, by leaving about an injudicious book, by one alarming story, by once yielding ourselves to an emotion of groundless terror, an impression may be made on the mind of a child which will continue for years, and materially counteract the effect of habitual watchfulness. How cruel, then, purposely to excite false terrors in those under our care; as by threatening them with "the black man who comes for naughty children," with "gypsies," the snake in the well," &c. Not that children will be long deceived, but when the black man and dreadful monster shall have lost their power, the effect on the imagination, a liability to nervous and undefined terrors, will continue; and thus, for the trifling consideration of sparing ourselves a little present trouble, we entail upon those entrusted to us, suffering, and an imbecility of mind, which no subsequent efforts of their own may be able wholly to overcome. We have reason to hope that the particular expedients here referred to, are, in the present day, excluded from most nurseries; but we may, perhaps, fall into similar errors, under a more refined form—by exciting, for instance, an apprehension of immediate judgments from heaven, as the consequences of ill conduct. But it is to be remembered that the attempt to touch the conscience, or to enforce obedience by *terrifying the imagination*, is, under every form, to be reprobated as altogether erroneous and highly injurious. This mode of proceeding is, commonly, the resort of weakness and inexperience; for authority, established on right principles, needs no such supports.

Great care is required that children do not imbibe terrific and gloomy ideas of death; nor should they *incautiously* be taken to funerals, or allowed to see a corpse. It is desirable to dwell on the joys of the righteous in the presence of their heavenly Father, freed from every pain and sorrow, rather than on the state and burial of the body; a subject, very likely, painfully to affect the imagination. On this point, books are often injudicious. It may be well to mention, as an instance, the Lines on a Snow-drop, in that useful and pleasing little work, entitled "Original Poems." Here the poor little babe, doomed forever to the pit-hole, would leave a gloomy impression on the mind of any child of quick feeling and imagination: it is, therefore, better to make a point of cutting out such passages from a nursery library.

If children are naturally of a timid, nervous constitution; or if, unfortunately, they have imbibed those fears from which we should most wish to guard them; much may be done towards restoring them to a healthful tone of mind; but it must be effected by more than common skill, and by measures the most gentle and unperceived. Direct opposition, upbraiding a child for his cowardice, accusing him of fearing the dark, of believing in ghosts, &c. will but establish, or perhaps create the very evils we desire to counteract. If a child dread the dark, he must on no account be forced into it, or left in bed against his will without a candle. We had better appear neither to see his weakness, or consider it of importance, and for a time, silently to yield to it, rather than to notice or oppose it; at the same time losing no opportunity of infusing a counteracting principle. He may very soon be tempted to join his bolder companions in a dark room at a game of play, or to hunt for sugar plums, especially if his mother or nurse will join in the sport, till he become accustomed to it. Well chosen stories, without any apparent reference to himself, may be related to him, displaying the good effects of courage, as opposed to the folly and ill consequence of cowardice. As he advances in age and strength of mind, he will be able to profit by some reasoning on the subject. We may animate him to overcome his fears by an exertion of his own, encouraging him by rewards and approbation; but let the efforts which he makes be wholly voluntary, and not by constraint.

It is not uncommon, with the idea of removing the groundless fears of children, to give them histories of strange, terrific, or perhaps ghost-like appearances, to be in the sequel cleared up and explained away. But experience will convince us that this is a very mistaken system; for, in childhood, the imagination is quick and retentive, but the reasoning powers slow and weak. The alarming image and nervous impression may continue, whilst the subsequent explanation and practical inference will most likely be forgotten.

There are few more fruitful sources of fearfulness than mystery; it is, therefore, a mistake to assume an air of concealment towards children, to speak in their presence by hints, or in a suppressed voice, on subjects unsuited to them. We are apt also to forget how many things are to them frightful and mysterious, which experience has rendered to us familiar and simple.—In the course of conversation, and amidst the common occurrences of life, many things will strike the mind, and even the senses of a child, as strange and alarming, merely because he understands them but by halves; and this not unfrequently arises from the thoughtless manner in which we are apt to speak before children of distressing calamities, or of terrible diseases and other circumstances. Such impressions, when perceived, ought neither to be ridiculed nor carelessly overlooked. We should endeavour to ascertain from what they proceed, and to state the subject in question in so simple a manner as may strip it of its alarming character.—To succeed in this, it will be necessary to cultivate that quick penetration which readily understands the looks and manners of children, a language which often conveys more than their words. I had, a few weeks since, an example of this with a little boy of my own, about five years old. He was walking with me in the dusk of the evening; as we passed one corner of the garden, I found my hand squeezed more tightly, and an inclination to cling to my side, but nothing was said; in returning to the same spot, this was again and again repeated. I was certain it must arise from an emotion of fear, though I could perceive nothing likely to produce it. I would not, however, pass it over, and at length induced my little companion to confess—"Mamma! I think I see under that bush an animal with very great ears!" I immediately approached the object, gently persuading him to follow me, when we found, to our amusement, a large tin watering pot, and the "very great ears" converted into the spout and handle. Had the squeeze of the hand been unheeded, a fearful association with the dark, and with that spot in the garden would, there is little doubt, long have continued.

In endeavouring to guard those under our care from *fearfulness*, we are not to forget the importance of inspiring them with *prudence*.

Fearfulness does but embitter life with the useless dread of evils, which cannot or may not happen—prudence promotes our safety by teaching us to use all reasonable precautions against positive evils. While, therefore, we do our utmost to secure our children from useless fears, we should strongly, but coolly, warn them against real dangers, as those from fire, water, &c. Although prudence and fearfulness are sometimes confounded, it is remarkable how often they act in direct opposition to each other, the coward being hurried by his imaginary terrors into actual dangers.

THE MIDDLE CLASS.

That our prosperity depends almost entirely upon the character of the middle class, needs scarcely to be proved. In any state of society, but few can be rich; and in our happy country, but few are obliged to be poor. Between the two extremes, of opulence and poverty, is found the largest and most valuable part of society.—This middle class contains men who live honourably by the labour of their own hands; who acquire a strength of body and mind by regular and constant industry; who are taught by their situation to be frugal, temperate, and persevering. In this class, is generally found the active and manly virtues. Equally removed from luxury and want, their situation is, of all others, the most favourable to moral virtue. It is accordingly found, in fact, that nearly all the best men of our country have been, originally, mechanics and farmers themselves; or are the sons of mechanics and farmers, educated by them, and carrying into their future lives the virtues they have acquired at home.

But favourable as the middle state is to moral virtue, it is not free from temptations. The young men who come forward in life are tempted, on the one hand, to extravagance and self-indulgence, and are exposed, on the other, to sink into grossness, turbulence, and vulgarity. Now a love of reading guards them against both of these. And nothing tends more directly to produce a love of reading than the establishment of libraries expressly for their use. It impresses them with the importance of knowledge, and gives them the means of acquiring it; and more than all, it gives them an interest in books. The books are their own, and they feel some obligation to use them.

We are deeply impressed with the importance of libraries, as a means of increasing the comfort and happiness, as well as the intellectual improvement of society. Give every town, and parish, and class of men, a library; provide children with books, and compel them to attend our public schools; establish in every town a savings bank; and we shall find our alms-houses and jails nearly destitute of tenants.

Ports. Jour.

In a letter written in Sept. last, from Limerick (Ireland) to the Secretary of the Baptist Irish Society, the writer (an agent of the Society) relates the following anecdote, to show the violent opposition of the Roman Catholic priests to the establishment of free schools.

A poor man, having been very ill, sent his eldest son for the priest to anoint him; the priest refused to go, because the poor man had two little boys at one of the free schools, and had refused to obey the priest in not taking them away. The eldest son cried, and begged he would come and anoint his father; but he declined, and would go on no other terms than that the boy should swear that both his brothers should be taken from the school. So he swore the boy, and then went and fitted the father for heaven!!! Notwithstanding the influence of priestcraft, superstition, and lying reports, it is astonishing to see the great numbers that attend the schools, which proves that the people prize education, and that the time is fast approaching when popery must fall.

From one of the Editors of the New-York Statesman.

Washington, Jan. 21.

MODE OF LEGISLATING IN CONGRESS.

A correspondent and friend, to whom I am indebted for many valuable hints, has requested me to write a letter or two "on the mode of legislating in Congress." He is too well acquainted with this subject himself, not to know that if taken up methodically, and considered in all its ramifications, the discussion would occupy a volume; and the shortest, as well as the safest way, would be to copy Jefferson's Manual, which is concise as it could well be, and yet contains upwards of two hundred pages, embracing references to the Constitution of the United States, to the Rules of the Senate and House of Representatives, and to many volumes of English laws. My friend's request could, therefore, have extended to nothing beyond a sketch of the mode of proceeding on an ordinary day, and in the common routine of business, as it would strike a spectator in the House. Such an outline will be attempted, premising that the mode of manufacturing laws in Congress is much the same as in the New-York Legislature, and also in the Parliament of Great Britain. Jefferson's Manual, which is little more than a compilation of settled parliamentary rules and practices, is the common standard at Washington and Albany, as I believe it is in all parts of this country.

On an ordinary day, then, a spectator in Congress-Hall witnesses the following order of proceedings: By 10 o'clock, in the morning, the members begin to drop in; those who are on standing, or select committees, for the purpose of meeting and consulting in private rooms appropriated to that object; others, to write letters, fold and direct documents to their friends; and the remainder to lounge on the sofas around the hall, read newspapers, or join in conversation on the topics of the day. From 10 to 12 o'clock, the House of Representatives is a kind of political exchange, where intelligence received by letters and papers from different parts of the United States is freely circulated and diffused through the whole mass, unless it be some secret political news, which in that case is whispered only to a circle of friends.

A few minutes before 12, the Chaplain makes his appearance, takes the Speaker's desk, and offers up a concise prayer. He does not always attract the attention of the whole of his audience. If a member happens to be folding and sealing a package, or deeply engaged in the midst of a newspaper paragraph, he keeps his seat with his hat on, and service proceeds without his assistance or cognizance. Such instances are, however, rare, and a great degree of decorum is commonly observed. By the time the religious exercise is finished, most of the members have arrived, and the galleries are filled with ladies and gentlemen, as spectators.

Precisely at 12 o'clock, the Speaker takes his seat, and calls the House to order—that is to say, announces the fact that it is time for business; for there is the same disorder after he takes his chair as before—the members all sitting or walking with their hats on, and attending to their own concerns. As soon as the Speaker has taken his seat, the mace, consisting of a green wand surmounted by a golden eagle, is placed on his right, and the star-spangled banner is hoisted on the dome of the Capitol, as a signal to persons at a distance that the house is in session, and also to show, perhaps, that Congress *fights* under American colours. The wind is sometimes so high as to compel them to strike their flag before the action has ended; and from this circumstance, on a cold or muddy day, a member boarding at a distance, *presumes* Congress has adjourned. A want of punctuality is not, however, a common fault, and you seldom see a vacant seat in the House. But I find the Speaker is sooner ready to proceed to business than myself, and the remainder of this sketch will therefore be postponed to another letter.

Sheldon's notions of Moral Honesty.

They that cry down moral honesty, cry down that which is a great part of religion—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozen and cheat as soon as he comes home?—On the other side, morality must not be without religion; for, if so, it may change, as I see convenient. Religion must govern it. He that has not religion to govern his morality is not a dram better than my mastiff dog; so long as you coax and please him, he will play with you as fine as he may be; he is a very good moral mastiff; but if you hurt him he will fly into your face and tear out your throat!

"To have a flourishing estate, and a mind in disorder; to keep exact accounts with an agent, and no reckoning with our Maker; to have an accurate knowledge of loss or gain in our business, and to remain utterly ignorant whether our spiritual concerns are improving or declining; to be cautious in ascertaining at the end of every year, how much we have increased or diminished our fortune, and to be careless whether we have incurred profit or loss in faith and holiness; is a wretched miscalculation of the comparative value of things.—To bestow our attention on objects in an inverse proportion to their importance, is surely no proof that our learning has improved our judgment."

A severe reproof.

The great Sultan Mahmoud was once applied to by a poor widow, for redress against those who had slain her son. He replied that the great distance of Irak from Gazna rendered it very difficult for him to redress such disorders. "Why then," asked the disconsolate woman, "do you conquer more territory than you can govern, and of which you can render an account at the day of judgment?"

THE MEMBERS of the Worcester Association of Ministers have examined with care the *Andover Selection*, so called, *of Psalms and Hymns for Social and Private Worship*, and cordially unite in recommending it to the use of families and churches, with whom our judgment may avail. The Selection, though of more limited extent than many others, is yet amply copious for all the purposes of public or private edification. It is furnished from a great number of admired authors, and the compiler has succeeded in embracing a variety of topics and metres, as extensive as the exigences of public instruction require. It seems to have been an object of solicitude with him to render the work as strictly devotional as may be, by giving the form of invocation, where slight verbal changes will suffice to this end, to pieces that before were merely didactic—a point which has been hitherto not regarded as it deserves. The principle of the arrangement, which is according to the natural succession of topics, is nearly original, and eminently judicious: It is denoted by a running caption over the page, and is followed out with scrupulous exactness. The reader is thus greatly assisted in the use of the volume, and in a great measure spared the trouble of recurrence to the index.

We regard this volume, not only as a choice selection of devotional poetry, but as answering to our idea of what such a work should be, and what the advanced state both of correct taste and uncorrupt Christianity among us require; and persuaded that it is calculated in an eminent degree to promote both, we are happy to aid its more extensive diffusion.

A. BANCROFT, *Moderator.*
SAMUEL CLARKE, *Scribe.*

Lancaster, Oct. 22, 1822.

P. S. The above selection is for sale at the book-stores of Messrs. Richardson & Lord and of Cummings & Hilliard, Boston—62 1-2 cts single, in boards—and $6,50 per dozen, bound in sheep.

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